

THE  
LOYALL  
CONVERT.

VIRG.

*Improbis hæc tam culta novalia miles habebit?  
Barbarus has segites?*  
By. Francis Quarles

HOM.

*ὄκ' ἀγαθὸν πολυκοιρανίη, εἰς κοίρανος ἔστω,  
εἰς βασιλεὺς.*



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To the honest hearted Reader.

R E A D E R,

**H**ere protest before the Searcher of all hearts,  
that I have no End, either of Faction, or  
Relation in this ensuing Treatise. I am no  
Papist, no Sectarie, but a true Lover of Re-  
formation and Peace : My Pen declines all  
bitternesse of Spirit ; all deceitfulnesse of heart ; and, I  
may safely, in this particular, with Saint P A U L, say,  
I speak the truth in Christ and lye not, my Con-  
science bearing me witnesse in the holy Ghost,  
that I neither walke nor write in craftinesse, nor  
handle the holy Scriptures deceitfully : Therefore  
if thy Cause be Jesus Christ, in the name of Jesus  
Christ, I adjure thee to lay aside all wilfull ignorance, all  
prejudice, all private Respects and Interests, and all uncha-  
ritable censures : Deale faithfully with thy Soul, and suffer  
whole-

wholesome admonitions : Search the severall Scriptures  
herein contayned, and where they open a Gate, climbe not  
thou over a Stile: Consult with Reason, herein exerciſ'd,  
and where it findes a mouth, find thou an eare : And let  
Truth prosper, though thou perish ; and let God be glorifi-  
ed, although in thy Confusion.

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# THE LOYALL CONVERT.



He Kingdome of *England*, that hath for many Ages continued the happiest *Nation* on the habitable earth, enjoying the highest blessings that heaven can give, or earth receive; the fruition of the *Gospel*, which settled a firme Peace; which *Peace* occasion'd a full *Plentie*, under the gracious Government of wise and famous *Princes*, over a thriving and well-contented *People*, insomuch that shee became the Earths *Paradise*, and the Worlds *Wonder*, is now the Nurcery of all *Sects*; her *Peace* is violated; her *Plenty* wasting; her *Government* distempered, her *People* discontented, and unnaturally embroyl'd in her owne *Blood*, not knowing the way, nor affecting the meanes to *Peace*, Insomuch that she is now become the *By-word* of the Earth, and the *scorne* of Nations.

The *Cause* and Ground of these our Nationall Combustions, are these our nationall *Transgressions*, which unnaturally sprung from the neglect of that *Truth* we once had, and from the abuse of that *Peace* we now want: Which, taking occasion of some differences betwixt His *Majestie* and His two Houses of *Parliament*, hath divided our *Kingdome* within it selfe, which had so divided it selfe from that *God*, who blest it with so firme a *Truth*, so settled a *Peace*, and so sweet an *Unitie*.

As that sinne brought this *division*, so this division (sharpened with mutuall Jealousies) brought in the *Sword*.

When the *Lyon* roares, who trembles not? And when *Judgements* thunder, who is not troubled?

Among the rest, I (who brought some Faggots to this *Combustion*) stood, astonisht, and amazed; to whom the *mischiefe* was farre more manifest then the *Remedy*: At last, I laid my hand upon my heart; and concluded, *It was the hand of God*; Where being plundered in my understanding, I began to make a scrutiny, where the first *Breach* was made, that let in all these *Miseries*.

I found the whole Kingdome now contracted into a *Parliament*, which consisted of three Estates; A *King*, a House of *Peeres*, and a House of *Commons*; by the *Wisdome* and *Unity* whereof, all things conducible to the *Weale-publique*, were to be advised upon, presented, and established.

I found this *Unity* dis-joynted, and growne to variance even to *Blood*: The *King*, and his *Adherents* on the one party; and his two *Houses* and their *Adherents* on the other.

The *pretence* of this division, was the true *Protestant Religion*, which both protested to maintaine; the *liberty of the Subject*, which both protested to preserve; the *priviledges of Parliament*, which both promise to protect; Yet, neverthelesse, the *first* never more profaned; the *second* never more interrupted; the *third* never more violated.

Standing amazed at this *Riddle*, I turned mine eyes upon his *Majesty*; and there, I viewed the *Lords Annointed*, sworne to maintaine the established *Laws* of this *Kingdome*: I turned mine eyes upon the two *Houses*; and, in them, I beheld the *Interest* of my *Countrey*, sworne to obey his *Majesty* as their *supreme Governour*.

I heard a *Remonstrance* cryed from the two *Houses*: I read it; I approved it; I inclined unto it: A *Declaration* from his *Majesty*; I read it; I applauded it; I adhered to the justnesse of it: The *Parliaments Answer*; I turned to the *Parliament*: His *Majesties Reply*; I returned to his *Majesty*.

Thus toft and turned as a *Weathercock* to my own weaknesse,



I resolved it impossible to serve two *Masters*.

I fled to *Reason*; *Reason* could not satisfie me: I fled to *Policy*; *Policy* could not resolve me: At length, finding no *Councellour*, but that which first I should have sought; I hyed me to the *Book of God*, as the *Great Oracle*, & ushering my Inquest with *Prayer* and *Humiliation*, I opened the sacred leaves, which (not by chance) presented to my first eye, the 20 of the *Proverbs*, v. 2. *The feare of a King is as the roaring of a Lyon, and who so provoketh him to Anger, sinneth against his owne soule.*

Now I began to search, and found as many places to that purpose, as would swell this Sheet into a *Volume*; so that in a very short space, I was so furnished with such strict *Precepts*, backt with such strong *Examples*, that my *Judgement* was enlightened, and my wavering *Conscience* so thoroughly convinced, that by the Grace of that *Power* which directed me, neither *Feare*, nor any *By-respects* shall ever hereafter remove me, unlessie some clearer light direct me.

But, above all the Rest, a *Precept* and an *Example* out of the *Old Testament* (strongly confirmed by a *Precept* and an *Example* out of the *New*) settled my opinion, and established my *Resolution*.

The first *Precept* out of the *Old*, *Jeremy* 27. v. 6. Where it *Pre. 1.* pleased *God* to owne *Nebuchadnezzar* his servant, (although a knowne *Pagan*, a profest *Idolater*, and a fierce *Persecuter* of all *Gods Children*) concerning whom he saith, v. 8. *They that serve not the King of Babylon, and that will not put their necks under his Yoake, I will punish them with the Sword, Famine, and the Pestilence, till I have consumed them.* v. 9. *Therefore hearken not to your Diviners and Prophets, that say unto you, You shall not serve the King of Babylon, for they prophesie a lye unto you.* v. 10. *But the nations that shall serve the King of Babylon, and bring their necks under his Yoake, those will I let remain in their owne land, (saith the Lord) and they shall till it, and dwel therein.*

Can there be a stricter *Precept*? or could there be a more impious *Prince*: And yet this *Precept*, and yet this *Prince* must be obeyed: nay, *sub pœna* too; Upon the paine of *Gods* high wrath, fully exprest in *Famine*, *Sword*, and *Pestilence*, not onely

upon the *People*, but upon the *Priests* also, that shall perswade them unto *disobedience*.

Pre. 2.

The second *Precept* is enjoined us out of the *New Testament*, Rom. 13. 1. *Let every soule be subject to the higher Powers, for there is no Power but of God; the Powers that be, are ordained of God: Whosoever therefore resisteth the Power, resisteth the Ordinance of God, and they that resist, shall receive to themselves damnation.* This *Power* (this *King*) to whom *S. Paul* commandeth this subjection, was *Nero*, the bloody persecutor of all that honoured the blessed Name of *Jesus Christ*.

Gods *Command* should be a sufficient Argument, *Αὐτὸς ἔστιν* is enough: But when he adds a *Reason* too, he answers all *Objections*: But when he threatens a *punishment* (no lesse then *damnation*) upon the resistance thereof, he hath used all meanes to perswade a *necessity* of obedience.

*Let every soule be subject.*)

Not equall, much lesse superiour. And what is taking up of *Armes*, but an implied supposition of at least *equality*? What are the hopes of *Conquest*, but an *Ambition* of *Superiority*? What is condemning, judging, or deposing, but *Supremacy*? For it is against the *nature* of an *Inferiour* to condemn, judge, or depole a *Superiour*.

And, lest the *Rebellious* should confine his obedience to a good *Prince*, the next words reply,

*For there is no Power but of God.*)

*Power* in it *selfe*, is neither good nor evil, but as it is in *subjecto*, the *person*; If an *evill King*, an *evill Power*; If a *good King*, a *good Power*: God sends the one in *mercy*, and we must be *subject*; the other in *judgement*, and we must be *subject*: In things lawfull, *actively*; in things unlawfull, *passively*: If a *good King*, he must have our *praise*, and our *plyance*; If an *evill King*, he must have our *Prayers*, and our *Patience*.

*He that resists the Power* (whether good or evil, for all power is of God) *resists an Ordinance of God*, (Ordinances of men are not resisted without ruine) and *whosoever resisteth shall receive*, but what? *ἡ κτήνη αὐτοῖς*, *damnation to themselves*.

Now, compare this place with that 1 Cor. 11. 29. *He that shall*



shall eat this Bread, and drink this Cup of the Lord unworthily, eateth and drinketh, What? *κατάκρισις*, damnation to himselfe.

If then there be proportion betwixt the Sin and the Punishment, you may hereby gather the haynoufnes of disobedience; the punishment whereof is the very same with his that is guilty of the Body & Blood of our Lord; to the one for not discerning the Lords Body; to the other for not discerning the Lords Anointed.

The Lords Anointed? And who is he? None but the Regenerate: Christ is not Christ to any, to whom Jesus is not Jesus.

Ob.

Gods Word answers your silly Objection, not I: Was not Sam! Gods Anointed? Was not Cyrus Gods Anointed, & many more whom God acknowledges so, and yet wicked Kings?

A.s.

1 Sam. 26. 5.

*Cyrus is mine Anointed, yet he hath not knowne me.*

The first Example for our Obedience the Old Testament Example 1. proposes to our imitation, Dan. 3. 16. *Nebuchadrezzar* the King of Babylon sets up a golden Image: *Shadrech, Meshach, and Abednego* were commanded to fall downe and Worship it.

The King, a knowne Pagan, commands grosse Idolatry; Did these men conspire? Or (being Rulers of the Province of Babel) did they invite the Jews into a Rebellion? Did they (to strengthen their owne Faction) blast their Soveraignes Name with Tyrannie and Paganisme? Did they endeavour by Scandals, and impious Aspersions, to render him odious to his people? Did they encourage their Provinces to take up Armes for the defence of their Liberties or Religion? Did they seize upon, or stop his Revenues? or annihilate his Power? Did they estrange themselves from his Presence? Murther his Messengers, Or would they have slighted his gracious Offers? No, being called by their Prince, they came, and being commanded to give actual obedience to his unlawfull commands, observe the modesty of their first answer, *We are not carefull to answer thee in this matter*, & being urged, mark their pious resolution in the second, *Be it knowne, O King, we will not serve thy gods, nor worship the golden Image which thou hast set up.* Dan. 3. 19. Dan. 3. 18.

The King threatens the Fornace; They yeeld their Bodies to the Fornace, and say, *God whom we serve will deliver us out of thy hands, & if not, He will deliver Thee into our hands.* They expect

deliverance rather in their *passive Obedience*, then in their *acti-  
all Resistance*.

*Ob.* But they were *few* in number, and their Forces not conside-  
rable.

*Ans.* Admit that, which all *Histories* deny. Was not God as able  
to subdue *Him* with so *few* as to deliver them from so *many*?  
Had their *weaknesse* lesse Reason (for the Cause of Gods appa-  
rent dishonour) to expect a *miraculous* assistance in those dayes  
of frequent Miracles, then we, after so long a *cessation* of Mira-  
cles? Gods glory will not be vindicated by *unlawfull* meanes,  
or *unwarrantable* proceedings.

*Ob.* I, but we take up *Armes*, not against the *King*, but against  
his *evill Counsellors*.

*Ans.* Adherents ye meane. A rare distinction! And, tell mee;  
whose *power* hath his Adherents? The *Kings*; By which ap-  
peares, ye take up *Armes* against the *Kings Power*; *He that re-  
sisteth the power* (it is not the said *Prince*) *shall receive damna-  
tion*. Again, *Where the word of a King is, there is power*: God  
joyned the *King* and his *Power*, and who dare separate them?  
They that take up *Arms* against the *Parliaments power* (you  
say) take up *Arms* against the *Parliament*; do not they then that  
take up *Arms* against the *Kings power*, by the same Reason, take  
up *Arms* against the *King*? Now, look back upon your intri-  
cate distinction, and blush.

*Ob.* But, if the *King* betray the *Trust* reposed in him by his Sub-  
jects, they may suspend their obedience, and resist him.

*Ans.* Kings are Gods *Vicegerents*, and cannot be compelled to give  
an accompt to any, but to God. *Against thee, against thee onely  
have I sinned*: That is, to thee, to thee onely must I give an ac-  
compt. Though I have sinned against *Uriah*, by my *Act*; and  
against my people, by my *Example*, yet against *Thee* have I on-  
ly sinned. You cannot deprive, or limit them, in what you ne-  
ver gave them. God gave them their *Power*, and who art thou  
that darest resist it? *By me Kings raigne*.

Prov. 8. 15.

*Ob.* But, his *Crown* was set upon his Head by his Subjects, up-  
on *such* and *such* conditions.

*Ans.* Why was the penalty, upon the faile, not expressed then?  
Coro.



Coronation is but a humane *Ceremony*. And was he not *Proclaimed* before he was crowned? *Proclaimed*? but what? A *King*? And did not you at the same instant, by relative consequence, proclaime your selves *Subjects*? And shall Subjects condition with their King, or will Kings bind themselves to their Subjects, upon the forfeiture of their power, after they have received their Regall *Authority*?

But, the King hath, by *Writ*, given his power to his *Parliament*, and therefore what they doe, they doe by *vertue* of his *Power*.

Ob.

The King, by his *Writ*, gives not away his power, but *communicates* it. By the *vertue* of which *Writ*, they are called *ad tractandum & consulendum de arduis Regni*, To treat and advise concerning the difficulties of the Kingdome: Here is all the power the *Writ* gives them, and where they exceed, they usurp the *Kings* power, being both against the Law of God, and the constitutions of the *Kingdome*.

Ans.

Well, but in case of necessity, when *Religion* and *Liberty* lye at the stake, the *Constitutions* of the Kingdome (for the preservation of the Kingdome) may suffer a *Dispensation*.

Ob.

Admit that: But what necessity may dispence with the violation of the *Law* of God? the deviation wherefrom is evill, and *Thou shalt doe no evill that good may come thereon*.

Ans.

But, we take not *Armes* against the King, but onely to bring *Delinquents* to condigne punishment.

Ob.

And, who are they? even those that take up *Armes* for the King; which, an unrepealed Statute, 11. *Hen. 7.* acquits. But, admit *Statutes* may be broken, and you seeke to punish them; Who gave you the power so to do? The *Law*: And what *Law* denyes the King power to *pardon* *Delinquents*? God, that hath put *power* into the hand of Majesty, hath likewise planted *Mercy* in the heart of Sovereignty: And, will ye take away both his *birth-right* and his *Blessing* also? Take heed, you do not slight that, which one day may prove your *Sanctuary*.

Ans.

But, the King, being a *Mixt* Monarch, is bound to his own *Lawes*.

Ob.

There be two sorts of *Lawes*, *Directive*, and *Coercive*; As to the

Ans.

1 Eccl. 8. 4.

the first, he is only bound to make his *account* to God; so, to the second, he is only liable to the hand of God; *Who shall say unto him, What doest thou?*

Ob.

But, Kings now adayes have not so *absolute* a power, as the Kings mentioned in the Scripture.

Ans.

Who limited it? God, or Man? Man could not limit the *Power* he never gave: If God; shew me where; till then, this objection is frivolous.

Ob.

But, when Kings and their assistants make an *offensive*, and a destructive warre against their *Parliaments*, may they not then take up *defensive* Armes?

Ans.

It is no offensive Warre for a King to endeavour the *Recovery* of his surrepted right; however, are not the members of a Parliament *Subjects* to their Sovereigne? If not, what are they? If Subjects, ought they not to be subject? Gods people, the *Jewes*, that were to be destroyed by the Kings Command, neither did nor durst make a defensive Warre against his abused power, untill they first obtained the Kings *Consent*.

Hester 8.

But, admit it lawfull, (though neither granted, nor warrant- ed) that subjects may upon such tearmes make a defensive war, does it not quite crosse the nature of a defensive warre, to *assayl*, *pursue*, and *dispossesse*?

When you shot 5. peeces of *Oranance*, before one was returned at *Edge-hill*, was that defensive? When you besieged *Redding*, which you after slighted, was that defensive? When ye affronted *Basing-house*, was that defensive?

The warrantable weapons against an angry King, are, *Exhortation*, *Diffivasion*, *wise reproof* (by such as are nearest to him) *Petition*, *Prayer*, and *Flight*: All other weapons will at last wound them that use them.

Example 2.

1 Pet. 2.

The second *Example* was left us out of the *New Testament*, by Him that is the true president of all holy obedience, Our blessed *Saviour*; whose Humility and sufferance was set before us as a *Copy* for all Generations to practice by.

The *temporall* kingdom of the *Jewes*, successively usurpt by those two heathen Princes, *Augustus* and *Tiberius*, two Contemporaries, was his *naturall* Birth-right, descended from his Type, and



and Auncestor King *David*. Had not he as great an *Interest* in that Crowne, as we have in this Common-wealth? Was not *He* as tender-eyed towards his own naturall people, as we to one another?

Were not the Truth as deare to Him, ( who was the very Truth ) and the way to it as direct to Him ( that was the onely Way ) as to us?

Was not *He* the great Reformer?

Had the *Sword* been a necessary stickler in Reformation, how happened it that he mistooke his weapon so? In stead of a Trumpet, he lifted up his Voice.

Was *Plots, Policies, Propositions, Prophanations, Plunderings, Militarie Preparations*, his way to Reformation? Were they not his own words, *He that taketh up the sword, shall perish by the sword*? Nor was it want of strength, that he reformed not in a Martiall way: Could not he command more then twelve legions of Angels?

Mat. 26.52.

Or had he pleased to use the Arme of flesh, could not *He* that rayled the dead, rayse a considerable Army? Sure, *S. John* the Baptist would have ventured his head upon a fairer Quarrell, and *S. Peter* drawn his sword to a bloodier end; No question, but *S. Paul*, the twelve Apostles and Disciples would have proved as tough Colonels as your associated Essex Priests did Captaines; and doubtlesse *S. Peter*, who converted 3000 in one day, would have rayled a strong Army in six.

Our blessed Saviour well knew, that *Cesar* came not thither without divine permission; In respect whereof, *He* became obedient to the very shadow of a King; and whom he actively resisted not, he passively obeyed.

I, but there was a necessity of his obedience, and subjection, to make him capable of a shamefull death.

Ob.

No his obedience, as well as death, was voluntarie; which makes you guiltie of a shamefull argument.

Ans.

But, *He* was a single person; We, a representative body: what is unexpedient in the one, is lawfull in the other.

Ob.

Worse and worse! If our blessed Saviour be not Representative, Tell me whereof art thou a Member? woe be to that Body

Ans.

*politick*, which endeavours not to be conformed according to the Head *Mysticall*.

He preacht *Peace*; Your Martiall Ministers (by what authority they best know) proclaime *Warre*: He, *Obedience*; They, *Sedition*: He, *Truth*; They, *Lyes*: He, *Order*; They, *Confusion*: He, *Blessednesse* to the Peace-makers; They, courage to the *Persecutors*: He, *Blessednesse* to the persecuted; They brand them with *Malignitie* that call them blessed.

God was not heard in the *whirlewind*, but in the *still voice*.

But, his thoughts are not as our thoughts, neither are our wayes like his wayes.

But, whence proceeds all this? even from a *viperous* Generation (which hath long nested in this unhappie *Island*) and those encreased multitudes of *simple soules*, seduced by their *seeming* sanctitie, who taking advantage of our late too great *abuse* of Ceremonies, are turn'd desperate enemies to all *Order* and *Discipline*, being out of charity with the very *Lords Prayer*, because it comes within the Popish *Liturgie*.

How many of these have lately chalenged the name of *sanctified* Vessels, for containing the poyson of unnaturall *Sedition*! How many of these have usurpt the stile of *well-affected*, for dis-affecting *Peace*! How many of these have counterfeited the honour of good *Patriots*, for largely contributing towards the *Ruines* of their Country! How many does this *Army* consist of! How for their sakes is *Blasphemy* connived at! *Sacriledge* permitted! How for their encouragement are *Lyes* and brasse-brow'd *Impudencies* invented, nay publisht (nay published in their very *Pulpits*) and tolerated (if not commanded) even by *them*, who (perchance, were this quarrell ended) would throw the first *stone* at them! How many of our Learned, Religious, and Orthodox *Divines* (who by their able *Tongues*, and *Pens*, have defended and maintained the true ancient and Catholique *Faith*, and vindicated the *Reformed* Religion from the aspersions of her potent Adversaries) are now plundred in their *Goods*, sequestred in their *Livings*, imprison'd in their *Persons*, (if not forced in their *Consciences*) whilest their Wives and poore Children, begging their Bread, are left to the mercy of these un-  
mercifull



*mercifull* times ; even for the encouragement of them, whose *pedantick* learning durst never shew her ridiculous face before an easie *Scoole-man*, whose livelyhoods they unworthily usurp, not dispensing the *bread of life*, but the *darnell* of giddy-headed *fancie* and *sedition*, abhorring the way to peace, and maligning those that ensue it.

I, but we desire Peace, so we may have *Truth* too.

What meane ye by having Truth ? The preservation of the *old* Truth, or the Institution of a *New* ?

If ye feare the *alteration* of the *Old*, (having your Sovereigns *Oath*, which you dare not beleieve ) what other assurance can you have ?

The Blood you shed, is *certaine*; The change you feare, is *uncertaine* : It is no wisdom to apply a *desperate* Remedy to a *suspected* disease.

If the enjoyment of Peace depends upou a full assurance of Truth, our discords may beare an everlasting date : God hath threatned to remove his *Candlestick*, and our wickednesse justly feares it ; And so long as we feare it, shall we abjure *Peace*, the blessed *meanes* to prevent it ? He that seekes to settle Truth by the sword, *distracts* it.

Or, is it a Truth ye want ? If so, Is it of *Doctrine*, or of *Discipline* ? If of doctrine, *Actum est de nostra Religione*, Farewell our Religion. Or, is it of *Discipline* ? Discipline is but a *Ceremony*. And did the Lord of the *Sabboth* dispence with a *morall* Law, for the preservation of an *Oxes* life, or an *Asses*, and shall we, to alter some few indifferent *Ceremonies* ( allowed by the Parliaments of three *pious* and *wise* Princes, and the practise of many holy *Martyrs*, who sealed the true Protestant Religion with their *Blood* (cry down *peace*, and shed the blood of many thousand *Christians* ?

Our *seduced* Protestants, will have no *set Forms* of Prayer, but what proceeds immediatly from their owne *Fancies*. This is their Truth.

Our *Semi-separatists* will heare our Sermons, (if they like the Teacher) but no *Divine Service*. This is their Truth.

Our *Separatists* will not *communicate* in our Churches, nor

Ob.  
Ans.

joyne in our Congregations. That is their Truth.

Our *Anabaptists* will not baptize till yeates of discretion and re-baptize. That is their Truth.

Our *Antinomians* will have no *Repentance*. This is their truth.

Our *Independents* will have an universall *Parity*; This their Truth.

Good God, when shall we have *Peace*, if not till all these *Truths* meet !

Ob.  
Mat. 10. 34.

But, *Christ* sayes, *I come not to bring Peace, but the Sword*; therefore, for the propagation of *Peace*, it is lawfull to use the *Sword*.

Ans.  
1 Cor. 1. 23.  
Mat. 26. 31.  
Rom. 7. 7.

So, He is termed a *stumbling block*, and does that warrants us to *stumble*? So, He sayes, *All you shall be offended because of me*; and does this patronize our *Offences*? The Law is good, and just: Because *then we had not knowne sin but by the Law*, is it therefore lawfull for us to *sin*? God forbi.

Our Saviour brings the *Sword* among us, as *wholesome meat* brings sicknesse to a *weakly sick* stomack, or physick to a body abounding with *Humours*; not intentionally, but occasionally.

Thus, by your erroneous and weake mistakes, you make the *Prince of Peace*, the Patron of your unnaturall *Warre*; and the God of *Truth*, the president of your unexamined *errors*.

But, Almighty God, the *Champion* of his owne Truth, and maintainer of his owne *Cause*, hath (to more then common admiration) appeared in this great *enterprize*.

He that delivered Israels *handfull* from the hand of *Pharaohs Host*, hath shewed himself in the (almost incredible) proceedings of this heaven-displeasing *Warre*; the brief relation whereof may move those hearts, that are not seared, or stone, to melt into a thankfull Acknowledgement of his *Power*, and remain as Monuments of his *Mercy*, that children (yet unborne) may say hereafter, *God was here: viz.*

The two *Houses* of Parliament made first a generall seizure of all the *Armes*, *Ammunition*, *Castles*, *Forts*, *Magazines*, and *Ships*, (being the whole visible strength of this unhappy Kingdom) to whom (having now settled the *Militia*, both by Sea and Land, in their owne hands) tides of Proposition-gold came in



in upon the *Publique Faith*; *Money* (like blood from the Liver, conveyed through al the veines) issued to make a large supply and where it stopt a while, mountains of massie *Plate*, from the vast *Goblet* to the slender *Thimble*, this *Faith* removed into their safe possession: And when the great *Milch Cow* began to flake, they prest her Nipples and by hard streyning renew'd the stream. As Physicians evacuate the Body, sometimes by *Vomit*, sometimes by *Purge*, sometimes by *Phlebotomie*, sometimes by *sweating*, sometimes *fluxing*, sometimes *diuretically*, yet purge but the same peccant humour; So did they, first by *Proposition*, then by way of *Contribution*, now by way of *Loan*, then by way of *Subsidie* (no lesse then 50 at one time) here by way of *Assessment*, there by way of *Twentieth part*, then by way of *Excise*, one while by way of *Sequestration*, then by way of *Plunder*, but still the issue, *MONEY*: And to worke the better upon the Affections of the Multitude all this for the behoofe of *King, and Parliament*, for the pretended defence of (God knowes what) *Religion*; Inſomuch that men came in like *Swarms* to the next Tree, or rather like treacherous *Decoys*, with their innocent Multitude, into the *Net*, and *Horses* without Number.

Thus were they supplied with all necessaries, which the *Arm of flesh* could provide for the waging of an *unconquerable warre*, whereon the *Money* already expended, makes no lesse figures then 17 Millions Ster. besides the Revenues of the *King Queen, Prince, Duke of York*, and the whole *Estates* of all such as take up Arms against them, besides free *Quarter*, and *Souldiers* yet unpaid. His Majesty, on the other side, driven away with a few Attendants, not having among them so many *Swords & pistols*, as these had *Cannons*, wanting both *Money, Horses*, and *Ammunition*. only what he received from the piety of some beleeving Subjects, (whose eares were Pamphlet-prooffe against all defamations, and scandals cast upon sacred Majesty) finding slender Provision in his own Dominions; & that stopt or seized, which came from *forreigne* parts; No *Shipping*, but what he purchast with the precious and extreame hazard of his few (but valiant) Subjects; No Arms but what he gained by the courageous venture of his owne neglected *life*, the subject of our continuall

Prayers. Yet, hath God covered his head in the *day of battaile*, and blest him with such successe, that He is (by the Divine Providence) become a great *Master of the Field*, and almost able to maintaine fight with his owne *Ships at Sea*.

*The God of Heaven blesse him, and prosper him, and make his dayes as the dayes of Heaven, that being here the Faiths defender, he may still be defended by the object of that Faith.*

Nor is the providentiall hand of God more visible in prospering him then in punishing his Enemies, whose ruines may remaine, as *Sea-markes* to us, and *Pyramids* of Gods Power, whereof a touch.

Sir *John Hotham*, then Governour of *Hull*, who first defyed and dared his Sovereigne to his face, what is become of him? How stands he a *Mark* betwixt two dangers, having nothing left him, but *guilt* enough to make him capable of a *desperate Fortune*?

*Master Hampden*, that first waged *Law*, & then *War* against his own *naturall* Prince, hath not he (since these unhappy troubles began) bin first punished with the losse of *children*, nay visited to the *third* Generation, to the weakning (if not ruining) of his *Family*, & then with the losse of his own *life*, in the *same place* where he first tooke up armes against his gracious Sovereign? was it not remarkeable that the Lord *Brook*, who so often excepted against that clause in the *Lyturgie*, (*From sudden death good Lord deliver us*) was slaine so suddenly? who was so severe an enemy against *Peace* should perish in the *same Warre*, he so encouraged? Who, so bitterly inveighed against *Episcopall* Government, should be so shot dead out of a *Cathedrall Church*? who labouring to put out the *left eye* of establisht Government, his *left eye*, and *life* were both put out together?

How is Duke *Hamilton* (scarce warme in his new Honour) taken in his owne snare, having entangled his Lord and Master in so many inconveniences?

How is *Holland*, whose livelyhood was created by his Sovereigns favours, branded with a *double* treachery, and like a *Shit-steecock* fallen at the first *retourne*, and scarce able to raise himselfe by a sorry *Declaration*?

Is



Is not *Bristoll Fines* (who at his *Councell of War* condemned and executed innocent blood) himselfe condemned, (pleading innocence) at a *Councell of War*, from the mouth of his owne *Generall*, though finding (perchance) more *Mercy* then he either deserved, or shewed? But that blood that cryed to him for *Mercy*, will crie to Heaven for *vengeance*.

And are not many more ripe for the same *Judgement*, whose notorious *Crimes* have branded them for their respective *Punishments*?

How many of those *blood-preaching* Ministers have died expectorating *Blood*? whilst others, at this time labouring under the same *Disease*, can find no Art to promise a *Recoverie*. All whom I leave to possible *Repentance*, and passe over.

*Cromwell* that profest defacer of Churches, (witness *Peterborough*, and *Lincolne*, &c.) and Rifler of the *Monuments* of the dead, whose prophane Troopers (if Fame has not forgot to speak a Truth) watered their Horses at the *Font*, and fed them at the *Holy Table*, that *Cromwell*.

*Sandes*, whose sacrilegious Troopers committed such *barbarous* insolencies, with his (at least) connivance, in the Church of *Canterbury*, and used such inhumane tortures on the tender *breasts* of women, to force confession of their *hidden* goods, the golden subjects of their *Robberie*;

What can the first expect, and what reward the other hath found, I neither *prophecie* nor *judge*. If these, and such as they, doe fight for the *Reformed Religion*, God deliver every good man both from *them*, and it: *Cursed be their wrath, for it is fierce, and their anger, for it is cruell*.

These (and of such many) are they, that whilst they pretend a *Reformation*, need first to be reformed.

Nor doe I, in taxing this Army of such impious *barbarisms*, excuse or rather not condemne the other; whereof, no question, too great a number are as equally prophane; whilst all together make up one *body* of wickednesse, to bring a ruine on this miserable Kingdome; for whose impieties His Majestie hath so often *suffered*.

I, but his Majesties Army (besides those looser sorts of people) consists of *numerous Papists*, the utter enemies of true *Religion*.

To

Ob.

Ans.

To whom the King hath sworne his *protection*, from those he may require *assistance*;

But, unto all his people as well *Papists* as Protestants, he hath sworne his *Protection*; therefore from all his subjects, as well *Papists* as Protestants, he may require *assistance*.

Neither does he call in *Papists*, as *Papists*, to *maintain* Religion (as himselfe hath often manifested) but as subjects to *subdue*, or at least qualifie Sedition.

The ayd of the subject, is either in his *person* or in his *purse*; both are requireable to the *service* of a Sovereigne.

Put case his Majesty should use the assistance of *none* but Protestants; Tell me, would ye not be apt to cavill, that he is *favourable* to the *Papists*; neither willing to endanger their *persons*, nor endamage their *purses*; Or, at least, that they are reserv'd for a last blow?

Or, in case *Papists* should largely *under-write* to your Propositions, send in *Horses*, *Armes*, or other *Provisions*, would you not accept it; and for its sake, their *persons* too?

Are you so strict in your Preparations, as to *catechize* every souldier? Or, to examine first every *Officers* Religion? Or, having the proffer of a good *Popish*, or *debaucht* Commander, tell me, should he be denyed his *Commission*?

Remember Sir *Arthur Ashton*, whom His Majesty entertains by your *Example*.

These things indifferently considered, it will manifestly appeare, that the honest-minded vulgar are meerly seduced, under the colour of piety to be so impious, as by *poysoning* every action of their lawfull Prince, to foster their *implicite* Rebellion.

But, in case, your side should prosper, and prevail, what then? would then our *Miseries* be at an end? *Reason* tells us, No; God keeps us from the *experience*: Think you, that *Government* (whether new, or reformed) which is set up by the *sword*, must not be maintained by the *sword*? And how can *Peace* and *Plentie* be consistent with perpetuall *Garrisons*, which must be maintained with a perpetuall *charge*? besides the continuall excursions, and conniv'd-at injuries committed by *Souldiers*, judge you.

Or,



Or, put the case, this necessary *Consequence* could be avoided, think you the ambition of some *new* States-men, accustomed to such Arbitrary, and *necessitated* power, on the one side, and the remaining loyalty of His Majesties *dis-inherited* Subjects, watching all opportunities to right their injur'd Sovereigne, and themselves, on the other side, would not raise perpetuall *tempests* in this Kingdome?

Or, if such an (almost) unpreventable *evill* should not ensue, think you, such swarmes of *Seētaries* sweat for nothing? Are their purses so apt to bleed to no end? Will not their costs, and paines expect, at least, a *congratulatory* connivance in the *freedom* of their consciences? Or, will their swords, now in the strong possession of so great a multitude, know the way into their quiet *scabberds*, without the expected *liberty* of their Religions? And, can that *liberty* produce any thing but an establisht *disorder*? And, is not Disorder the mother of *Anarchie*? and, that, of *Ruine*?

Open then your eyes, closed with crasse, and wilfull blindnes, and consider, and prevent that, which your continued *disobedience* will unavoidably repent, too late.

But, the truth is, They are all *Papists*, by your *Brand*, that comply not, in this action with you: Admit it were so; Are not *Papists* as tolerable for His Majestie, as *Anabaptists*, *Brownists*, *Separatists*, *Atheists*, *Antinomians*, *Turks*; and, indeed, all *Religions*, and *Factions*, nay *Papists* too, for His Subjects? These, of His Majesties side, come freely, out of their *Allegeance*, as Subjects: Yours, are preach'd in, comming out of *obstinacie*, as Rebels: They, at their owne charges, proportionable to their Abilities; These, like *Iudas*, selling their Sovereignes *Blood* for *ill payd wages*: Yet, both sides pretend a *Quarrell* for the true Protestant Religion.

Good God! What a *monstrous* Religion is this, that seeks protection from the *implacable* opposition of her two Champions!

His Majesty *protests* to maintain it: The two Houses *protest* to maintain it: O, for an *Oedipus* to read this *Riddle*!

His Majesty addes one *Clause* more, wherein if the other *Party* would agree, the work would be at an *end*, which is,

D

*According*

Or,

*According to the establisht Constitutions, by Oath taken by him, at his Coronation; And there, the two Houses leave him, contending for a, yet, undetermined alteration.*

And, for my part, I dare not conceive such evill of the *Lords Anointed*, and my gracious Sovereigne, as to feare him perjur'd.

Hath not His Majesty, in the *presence* of that God, by whom he reignes, imprecated the *Curse* of Heaven on him and his Royall *Posterity*, (*Sub Sigillo sacramenta* too) if He, to his utmost, maintaine not the True *Protestant* Religion, exercised in that blessed *Queenes* dayes, and propagated by the *blood* of so many glorious Martyrs (at which time God blest this Island in so high a measure) if he preserve not the just *Priviledges* of *Parliament*, and the *Liberty* of the *Subject*?

Nay, more, did not his Majesty so promise the severe execution of the *Statute* against all *Recusants*, that if he failed, he desired not the *ayde* of his good Subjects?

What inferiour person would not think his Reputation *wronged*, not to take up confidence upon such *terrible* termes? What notorious evil hath his Majesty perpetrated to quench the sparkles of a Common *Charity*?

Consider, O, Consider; He acts his part before the *King* of *Kings*, whose eye is more especially upon Him; He acts his part before his fellow *Princes*, to whom he hath declared this his *Imprecation*. He acts his part before his *Subjects*, whose stricter hand weighs his pious words with too *unequall* Balances.

Were he the *acknowledger* of no God, yet the *Princes* of the earth, (if guilty of such a *Perjury*) would abhorre him. Or, were all the *Princes* of the earth, blind, deafe, or partiall, would not he think his Crown a *burthen* to be worne upon his *perjur'd* brow before his own *abused* people? Or, (having renounced his Subjects ayde, upon his *sayle*) could he expect that loyalty, which now he wants upon a *meere suspicion*?

But, He is a *Prince*, whom God hath crowned with graces *above his fellowes*; A *Prince*, whom, for his Piety, few *Ages* could parrallel.

What *Vices* of the times have branded his *Repute*? His Youth, high diet, strength of body, and Sovereigne Power might have  
enclind,



enclind, and warpt him to luxurious vanitie, as well as other Monarchs, whose effeminaries have enerv'd the strength of their declining Kingdoms; How many would have held it a Preferment to be *Attorney* to His Royall Lust, or *Secretary* to His *Bosome* Sinne; Yet, he remaines, a president of unblemisht *Chastity*.

He might have pleas'd and pamper'd up his wanton *Palate* with the choice of curious *Wines*, to lighten *Cares*, which wait upon the Regall *Diademe*; Yet, he continues the patterne of a chaste *Sobriety*: He might have magnified his *Mercie*, and sold his Justice, to reward a *Service*, in pardoning offences, (committed by those of *neare relation*) yet, He abides the example of *inexorable Justice*.

These and many other eminent *Graces*, and illustrious *Virtues* can claime no Birth from *Flesh* and *Blood*; especially, in those, whose pupillages are strangers to *Correction*; Nor, is it safe Divinity, to acknowledge such high *Gifts*, from any hand, but *Heaven*:

Which, being so, my *Conscience*, and *Religion* tells me, that Almighty *God*, (who is all perfection) will not leave a work so forward, so imperfect; but, will, from day to day, still adde and adde to his transcendent *virtues*, till he appeare the Glory of the *World*; and, after many yeares, be crowned in the World of *Glorie*.

Martial. lib. 8. Ep. 66.

*Rerum prima salus, & una Caesar.*

D2

Post-

## Post-script to the Reader.

**N**OW thou hast heard the Harmony of Scriptures, without Corruption, and the Language of Reason, without Sophistry.

Thou hast not only heard Divine Precepts, but those Precepts backt with holy Examples, Neither those out of the Old Testament alone, but likewise out of the New. Being now, no Matter left for thy Exceptions, prevaricate no longer with thy own soul: And, in the feare of God, I now adjure thee, once again, as thou wilt answer before the Tribunall at the dreadfull and terrible day, that thou faithfull examine, and ponder the plaine Texts which thou hast read, and yeelding due obedience to them, stop thine eares against all sinister expositions, and remember, that historicall Scripture will admit no allegoricall interpretations. If any thing, in this Treatise, shall deserve thy Answer, do it punctually, breifely, plainly, and with meeknes; If, by direct Scripture, thou canst (without wresting) refute my Error, thou shalt reforme, and save thy Brother; If not, recant thine, and hold it no dishonor, to take that shame to thy self, which brings Glory to thy God.

1 S. PET. 3. 15.

*Be alwayes ready to give an answer to every one that asketh you a reason, with meeknes and feare.*

*F F N F S.*